DOCUMENT RESUME

ED 160 716 UD 018 667

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TITLE The Advocate Counseling Model: Part I--Conceptual Framework.
PUB DATE 7 Mar 74
NOTE 10p.; For a related document, see UD 018 668; Not available in hard copy due to reproduction quality of the original document

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Adjustment (to Environment); Counseling Effectiveness; Counseling Goals; Counseling Programs; *Counseling Theories; Counselor Role; Elementary Secondary Education; *Interaction Process Analysis; Interpersonal Problems; *Models; *Nondirective Counseling; *Psychotherapy; Social Change; *Social Factors
IDENTIFIERS *Advocate Counseling Model

ABSTRACT

This paper provides a conceptual, historical, and descriptive overview of the Advocate Counseling Model, which has as its goal helping people to assert maximum control of their lives. The following areas have been condensed and are presented: (1) the definition, scope, and ideology of Advocate Counseling; (2) the relation of Advocate Counseling to current therapeutic approaches; (3) the relation of Advocate Counseling to social change/contract approaches; and (4) the origin and development of functional/dysfunctional institution-individual interactions. (Author/EB)

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OCT 1 2 1978

Appears in:
T. Samore (ed.); Progress in Urban Librarianship: A Seminar on Community Information Needs and the Designing of LIbrary Education Programs to Meet These Needs. University of Wisconsin-Milwaukee School of Library Science Studies #4, 1974.

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The Advocate Counseling Model:[1] Part I - Conceptual Framework

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One of the crucial questions of the 1970's is how well the current theories and practices of psychotherapy and counseling are equipped to handle the increasing complexities of personal-interpersonal situations in addition to the social-political-environmental problems. Theories of personality, counseling, and psychotherapy and their applications must not only be flexible, robust, and empirically testable, but must also be responsive to the changing needs of the *Zeitgeist* in order to survive. The purpose of this paper is to introduce the Advocate Counseling Model. This approach originated in the Military Service and Selective Service counseling practice of Michael C. Brophy during the late 1960's and early 1970's. Initial conceptualization and an outline of the model were accomplished by Michael Brophy and Adrian Chan in 1971. Subsequent conceptualizing by Brophy, Chan, Richard Nagel, and Barry Mar resulted in the development of a lengthy manuscript; the Model has been expanded and modified in practice by Marc Mayerhoff. It is being used as an alternative educational model in the Advocate Education Program, a two year 1.4 million dollar cooperative University of Wisconsin—Milwaukee (School of Education)-community effort, funded by Teachers Corps Corrections (Department of Health, Education, and Welfare), the Wisconsin Council on Criminal Justice (Law Enforcement Assistance Administration), and the Milwaukee Model Cities Agency (Department of Housing and Urban Development). The following areas have been condensed and are presented in this conceptual paper (Part I) : a) the definition, scope, and ideology of Advocate Counseling; b) the relation of Advocate Counseling to current therapeutic approaches; c) the relation of Advocate Counseling to social change/contract approaches; d) the origin and development of functional/dysfunctional institution-individual interactions. The Advocate Counseling Model: Part II - The process will present a) the behavioral analysis of Advocate Counseling; b) the flow chart of the counseling process; c) the explanation of the three phases; d) the implications of Advocate Counseling for other fields; and e) areas of research.

Definition, Scope, and Ideology. The goal of the Advocate Counseling Model is to help people to assert maximum control over their own lives. People will not do so if they allow others to make decisions for them. Control in the human milieu

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is dependent upon knowledge of the consequences of contingencies. To assert control over one's own life one must learn to deal effectively with contingencies and be aware of the consequences of their actions. This learning process will seldom occur if the client can excuse his/her actions by excusing the consequences of those actions via reference to the values of the counselor.

Advocate counseling attempts to help clients develop assertive counter control skills that will enable them to deal more effectively with dysfunctional institutional-individual interactions. Although the Advocate Counseling Model has been used with a wide range of clients, it has been developed and practiced primarily as a contribution toward filling the void of helping models which can be applied with minority, low-income, and working-class peoples of both sexes.

There is a significant difference between the Advocate Counseling Model and the many advocacy models (i.e. child advocacy, para-legal, lawyers, etc.). Unlike the professional or "para-professional" in the advocacy models who advocates for the client, the Advocate Counselor, utilizing the process described in Part II of this article, helps the client to advocate for him/herself. Through this process the *clients* rather than the professionals, come to assert more control over the environmental macro-units which have oppressed them. As a result of this distinction in function, the Advocate Counseling Model can be classed as a non-leadership, organizer's model rather than a leadership model.

Currently, in many minority, low-income, and working-class communities, there is a heavy demand for indigenous leaders, e.g. Blacks to lead Blacks, Latins to lead Latins, Asians to lead Asians, working-class people to lead working-class people, etc. It is the position of the authors that this demand is legitimate and necessary where a leadership model of community organizations is practiced. The Advocate Counselor does not assume a position of active leadership in the community in which he or she works, but by helping others to develop assertive modes of behavior spins off indigenous community leaders. Not having to become the visible leader of a group, but helping the client to advocate for him/herself allows greater flexibility as to who can become an Advocate Counselor. Such counselor-client matching factors as racial-ethnic background, socio-economic class, and sex may not weigh heavily in the selection, training, and responsibilities of an Advocate Counselor.

To date, application of the Model has helped persons successfully advocate for themselves in such dysfunctional institution-individual areas as: 1) Selective Service and Military Service, 2) Veterans' Affairs 3) school system-student problems, 4) correctional system-offender, ex-offender situations, 5) welfare system-recipient problems, 6) employer-employee relationships, 7) retail-consumer problems, and 8) landlord-tenant difficulties.

Simply stated, Advocate Counseling helps a person to exert maximum control over his/her own life, while developing a positive self-concept and confidence that this control will be continuous and replicable. Focusing on dysfunctional institution-individual interactions resulting in client's experiencing pain, frustration and anxiety, the Advocate Counseling Model relies on the skillful application of accurate, up-to-date, primary source information regarding institutions and their functioning together with empathy, warmth, and understanding which facilitates the counseling process. A definitive explanation of the Advocate Counseling process will be set forth in Part II of this article.

Relationship of Advocate Counseling to Current Therapeutic Approaches. In recent years, a growing number of human service professionals have been trying to call attention to the problem that insight-oriented therapies are not equipped to deal with clients who experience both personal/interpersonal as well as socio-economic-political-environmental problems. Among groups who experience both these sets of problems are minorities as well as lower income and working-class clients of both sexes. Some examples in the literature of concerned human service professionals include: Isco & Spielberger (1970), Lerner (1972), Goldstein (1971, 1973), and Thorne (1973). To quote Goldstein:

> Perhaps the most significant failure in contemporary psychotherapy has been the marked absence of treatment approaches of demonstrated or even apparent usefullness for lower- and working-class patients.
>
> I propose that they also provide the raw material for building new and more appropriate treatment techniques — social-class relevant techniques. Concretely, I refer here to incongruent expectations regarding psychotherapy;

differing language "codes", contrasting life styles; personality differences in such realms as authoritarianism, dependency, and conformity; and such diverse areas of difference as time perspective, the nature of gratification, educational attainment and the importance attached thereto, and so forth. (1973, p. xi)

The vast majority of these approaches rely heavily on qualitative verbal interaction for change and focus primarily on microsystem units, i.e., the client's own problems or his/her problems with spouse, family, peers, etc. Many of these current approaches place a primary emphasis on the effective and intrapsychic components, i.e., feelings and insight, as crucial aspects for change. For example, in structuring a climate of empathy, warmth, and respect, a client may begin to explore and seek alternatives and solutions to his/her conflicts. Placing emphasis on awareness or insight does not teach clients how to deal with hunger, poverty, and "oppressive" institutions. Action-oriented approaches tend to provide some designs for seeking answers regarding the social-environmental conditions affecting individuals. Teaching clients to assert more and teaching them how to manage the contingencies which maintain and alter particular behaviors are certainly steps consistent with the ideology of Advocate Counseling; however, a survey of action-oriented applications reveal that they focus entirely on microsystem units (personal/interpersonal problems) and still ignore applications to macrosystem units (social pathologies, "oppressive" institutions, etc.)

There is also a growing number of articles, journals, and books which focus on the social-psychological problems of emerging minorities, as well as lower-and working-class clients of both sexes. Such examples include: Blane & Meyers (1964), Yamamoto & Goin (1965), Gould (1967), Magaro (1969), Wagner & Haug (1971), *The Personnel & Guidance Journal* issues on Blacks, Latins, and Asian-Americans (1970, 1971, 1973), Sue & Wagner (1973), and *The Counseling Psychologist* (1973). Such endeavors a) function primarily for the awareness or the consciousness-raising of the reader; b) prescribe modified use of current approaches; and c) although recognizing the conflicts faced by these groups, they do not suggest specific ways to counsel clients with social-political-environmental problems.

Even though there are inadequacies within the fields of counseling and psychotherapy, Advocate Counseling does attempt to draw from them some of the reliable and validated concepts and practices such as principles from behaviorism, social psychology, facilitative counseling, and rational decision-making.

Relationship of Advocate Counseling to Social Change/Contract Approaches.

Theories of social change nor specifically oriented to the urban milieu provide global pictures of the processes of change and evolution in Western societies; however, they offer little assistance to those individuals who seek to move and change societies and their institutions to become more responsive to the needs of people. Eva and Amita Etzioni in *Social Change: Sources, Patterns and Consequences* (1964) provide summaries of such theories as those of Spencer, Comte, Spengler, Toynbee, Marx, and Weber. These theories, though they provide valuable insights, turn out to be untestable and give insufficient direction for sociological research. They do not provide individuals with specific methods and/or strategies to deal with the "social-institutional press" that is felt in the 1970's. Such current books as *The Planning of Change* (1969), by Bennis, Benne & Chin; *Changing Organizations* (1966), by Bennis; *A Question of Priorities: New Strategies for our Urbanized World* (1970), by Higbee; and *No Easy Victory* (1968), by Gardner bode ill for the disadvantaged, minority, and powerless individuals of both sexes who are left to battle a system of institutions which have traditionally neglected them. There is little evidence to indicate any advantage or incentive for long-standing institutions to change substantively.

The Advocate Counseling Model grew out of an urban interpretation of social contract theory. Social contract theory historically posits human beings as a function of nature or some other, such as God. From Epicurus to Kant, including Locke, Hobbes and Rousseau, whose writing greatly influenced the Founding Fathers, social contract theory has been used to define the origins of political community.

Social contract theory has human beings originally coming together to form societies toward the end of securing themselves from physical harm from "outside" the society and providing the necessities (i.e. food, water, etc.) required for physical survival. As agreements (i.e., contracts) are consumated between individuals in the society in order to insure their survival, groups are de-

veloped. As the society becomes increasingly complex via these agreements between groups and individuals it becomes necessary to form a body which will resolve questions concerning the various contracts. Such a body arises according to the desires of the individuals in a society. This entity is called the State and is generally the result of a contract, in modern times, a formal written document often called a constitution, between those who become the primary representatives of the values of the state (i.e. the rulers) or government and individuals. Agreements between the people and the government are called laws.

Public institutions are entities created and sustained by agreements/ contracts between individuals or groups of individuals and government for the purpose of serving some human need consistent with security. Initially, public institutions were related primarily to survival, e.g. seeking and retaining a source of food, procreation, defense of a home territory, etc. In modern times public institutions are related to many sophisticated kinds of needs and services. A public institution, therefore, is an entity established by agreement (i.e., contract) between the individual citizens and the government (making it a lawful or legal entity) for the purpose of serving some desire articulated by individuals. Public institution are the reserviors of the values which are determined by these agreements between the government and individual citizens.

Private institutions are entities which are initially created and sustained by agreements/ contracts between individuals or groups of individuals for the purpose of serving some human need. Where the function of such institutions is consistent with social order and security, regulatory involvement by the government of the state tends to be minimal. However, where government controls the medium of exchange (i.e., money), even private institutions are minimally regulated prior to the time in which they begin to implement their goals. As they proceed to implement their goals, government tends to take an increasingly regulatory interest via the law, depending upon the response of those individuals and/or groups affected by private institutions.

As institutions survive the generations which created them, the values represented by the laws which brought them into being are imposed on succeeding generations. As these institutions become further removed from that which initiated them they tend to take on an aura of historical veracity, public institutions represent a frightening spector for most individual citizens who must deal with them.

The modern urban milieu is to date the most complex manifestation of the social contract. Unlike the social order of the hunter or the farmer which maximizes the independence of individuals or small groups and minimizes the dependence on and necessity for agreements/contracts with significant others, the modern urban milieu maximizes the dependence on and necessity for agreement by individuals and groups with significant others.

The social contract of the hunter and the farmer posits human beings primarily as a function of nature. It was essential that people reach an understanding with and knowledge of nature as a first premise of any social contract which would allow them to survive. Only after these stipulations were understood did it become expedient for human beings to concern themselves with agreements/contracts involving large numbers of people.

The social contract of the modern urban milieu posits human beings primarily as a function of other human beings. As people have learned to manipulate the resources of nature urban persons became less involved in the direct production of the essentials of survival and more involved in the production and commerce revolving around the effort to manipulate these sources.

In this increasingly complex urban milieu the significance of the knowledge and skills which allowed people to be independent become less important and the knowledge and skills associated with dependency on others for the essentials of security and the accoutrements of "civilization" assume greater importance. Progress, manifested by a blur of inventions with a priority on newness, becomes the watchword for urban people. The production and acquisition of material goods resulting from the manipulation of resources becomes for such people the primary goals of social order. Surrounded in an urban environment by the results of this manipulative and inventive process, people become less inclined to relate the specifics of that environment to nature or some significant other. The skills of affirmative assertive behavior by which human beings by motivational activity have survived and achieved

security become secondary. In the modern urban milieu they have become dependent and passive under the manifest pressures of progress.

In this dependent and passive state the institutions, which embody the history and values by which people define themselves and their mileus, become stale and representative only of an inability to cope. In the absence of constant significant input from individuals with the knowledge and skills to have significant impact, many public and private institutions become a haven for greed, avarice, and human service professionals who are trained to reinforce passive and dependent modes of behavior, an unlikely but seemingly compatible coalition.

Human being is neither solely a function of nature nor a function of other human beings. Human being as a function of nature or God is not noble or perfect nor is his/her life "nasty brutish and short" but he/she is a being on a planet in an unfathomed universe with the ability to use and synthesize some of the resources at his/her disposal, and hence to create, and change, and survive. Human being as a function of other human beings is not evil and his/her desires are not base but they are essentially good and their desires are representative of that for which a just social order with responsive institutions should strive. Given the choice people will secure their lives consistent with a social order in which the individual has maximum control and those which he/she places in authority have minimum control.

Advocate Counseling is concerned with individuals and how they can deal effectively and efficiently with the problems created when their lives intersect with those of existing social institutions. Governments are not just created *ex nihilo*, but develop gradually. Conceptually, since the industrial revolution, conflict has been between organizations or between individuals and organizations. The social contract represented by present day individual-institution interaction, while ostensibly presenting a contractual relationship between citizens and government, in reality offers only the subservice of the individual's right to some nebulous sovereignty, which allows ultimately for totalitarianism. Juxtaposed to an urban interpretation of social contract theory, Advocate Counseling seeks to provide a mechanism which individuals can use to exercise and assure their rights vis a vis institutions, governmental or otherwise, while at the same time resolving intrapersonal and interpersonal conflicts that arise as a result of institutional pressure.

For further references and background refer to *A History of Philosophy*, volumes I and II (1958) by Wilhelm Windelband.

Origin and Development of Institutions.

The Advocate Counseling Model is based on the following assumptions: 1) that there is a *Pyramid of Power* construct which defines a legal model identifying the context in which all institutions may be understood, and 2) that all institutions, both public and private, must conform to laws establishing the social contract. All public institutions come into existence because of a legislative act; they are created for the purpose of performing some positive service to the public. Consider Figure 1 and note that at the top of the Pyramid is the *Legislative Act* which provides a statute establishing and defining the duties and limitations of public institutions. This act also provides the basis for funding an institution. The next layer of the Pyramid consists of the *Rules and Regulations*. The Rules and Regulations refine the Statute and further define the duties and limitations of those who are responsible for the administration of an institution. Both the Legislative Act and the Rules and Regulations are understood formally as the Law. Once the institution is operating, the Law is further refined by the third layer of the Pyramid of Power, *Administrative Memoranda*. The Administrative Memoranda are the written guidelines which are passed down the chain of command of an institution in an effort to further refine the Statute and the Rules and Regulations. Administrative Memoranda are the result of the exercise of prerogatives assumed by administrators and this interpretative process often serves to diminish the intent of the Law. They are also the vehicle by which changes in the Rules and Regulations and the effects of litigation are passed down to individuals employed by the institution who come into contact with clients who are to be served by the institution. Interpretation of the Administrative Memoranda by these institutional contact people constitutes the fourth layer of the Pyramid, *Operational Rules*. The Operational Rules come about as a result of the beliefs, values, attitudes, past history of learning and behavior patterns of the contact people. Unlike

manifestations of the other layers of the Pyramid the Operational Rules are rarely written down, yet they determine the daily context in which the Statutes, Rules and Regulation, and the Administrative Memoranda are interpreted by those for whom the institution is created to serve.

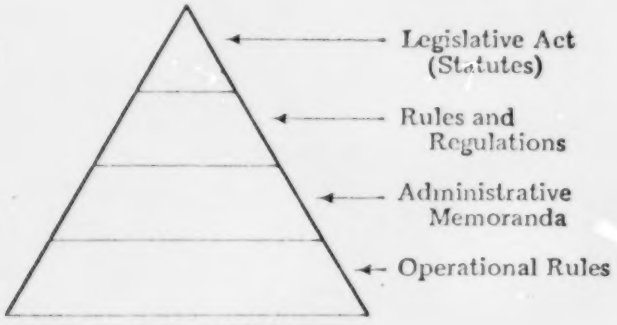

Figure 1. The Pyramid of Power

All institutions must conform to some standard of due process. Due process is that standard of equity which evolves as the social contract develops. The purpose of due process is to establish a standard by which individuals may retain their rights to redress grievances which they feel (often a gut-level feeling) have been perpetrated against them by institutions or by individuals. No institution is established with the intention of causing harm to people. Every institution, both public and private, is required to have procedures available for the purpose of redressing results which are not consistent with the positive purpose for which they were created. Advocate Counseling attempts to help people to obtain the skills to advocate for themselves within the context of institutional procedures of due process. Where the institution does not have adequate procedures or where the result of those procedures is not consistent with redressing the dysfunctional institution-individual interaction, the Model is geared to identify the source and require change.

In the case of private institutions the manner of origin and development varies slightly. These institutions are generated from private non-governmental funding sources. The legislative regulation of private institutions succeeds rather than proceeds their establishment; however, even though such regulation is not enabling, all private institutions must conform to the regulatory stipulations of the social contract.

The principles involved in the Pyramid of Power are the following:

a. The Legislative Act, from which institutions originate, is the highest authority; the other three levels refine, interpret, and implement the Legislative Act.
b. Whenever there is a conflict between levels, the higher level prevails.
c. Differences between levels are caused by either (1) officials who, when writing regulations and/or Administrative Memoranda, ignore what higher levels provide, or by (2) institutional lag, i.e., the time it takes for changes in the higher levels to be translated and accepted by the lower levels.
d. All institutions must conform to some standard of due process.

In order to help the individual client who comes into contact with the dysfunctional institution, Advocate Counseling, using the Legislative Act as the highest authority, attempts to find discrepancies or inconsistencies perpetuated by that institution. Knowledge and understanding of these four levels of authority and of the differences and discrepancies between levels is vital.

Origin and Development of Functional/Dysfunctional Institution-Individual Interactions.

In conceptualizing the development of institutions and the nature of functional/dysfunction al institution-individual exchanges, the following sources have helped: Adams & Romney (1959), Thibault & Kelley (1961), Blau (1963, 1964), Mulkay (1971), Turk & Simpson (1971), and Homans (1974). These authors have provided a conceptualization based on the principles from behaviorism, economics, and social psychology. Institutions are created and maintained by people. When clients interact with the institution, they do not interact with the physical structure of that institution but with the employees of that institution, i.e., other individuals. It is important to point out that the concepts of social exchange theory involving reciprocal relationships between two persons are applicable in analyzing institution/employee exchanges as well as institution employee/client exchanges. The Statutes, Rules and Regulations, Administrative Memoranda, and Operational Rules which originate an institution also provide a structure by which contingencies are established which maintain that institution

and the people who work with it. Reciprocal contingencies developed in institutions also tend to be perpetuated with maximal reward and minimal cost, i.e., with minimal effort and side effects incurred. This is necessary and essential for the day-to-day operations as well as for the long term stability of that institution. Activities within an institution, based upon the reward-cost exchange theory, are maintained by contrived, generalized reinforcers such as money, approval, esteem or respect, and compliance (Blau, 1964). The process of exchange by which an activity is rewarded within an institution is long, roundabout, and complex. For example, an employee gets paid at the end of a particular time period not by his/her immediate supervisor or employer but by a third of fourth person, a clerk or secretary who is in turn rewarded by another member of that institution. This process of longer and more complex response chains may be called increasing division of labor or specialization. The process of exchange between an institution and a client is also long, roundabout, and complex. For example, the individual client gets results/help from the secretary (the institution contact person) who perhaps has little or nothing to do with the substantive processing of the client. Functional institution-individual interaction is characterized by the institutional contact person performing a service for the client which conforms to the laws, the intent of the laws, and the court decisions establishing that institution. In social-psychological terms, this dynamic exchange can be characterized as one of mutual contingency, where both parties contribute something to and take something away from the exchange.

When the operation of the institution results in non-service and negative feelings from those it was created to serve it is manifesting its existence in a contrary manner. Social-psychologically speaking, this is called an asymmetrical contingency where mutual exchanges between equals do not exist. As a consequence of this dysfunctional institution-individual interaction, those clients are required to subject themselves to the services of such institutions undergo a common phenomenon called extinction or punishment. When an institution via its employees ceases to perform a positive service, there is a tendency for clients to counteraggress or emit emotional behavior in order to change that situation. Those employed by the institution seek to divert this activity in an effort to minimize the impact of change on that institution. For institutional employees the threat of changing the stable contingencies of reinforcement is anxiety-provoking, and they will tend to seek avenues to reduce this anxiety. One avenue is to encourage passive behavior on the part of the client. Where the individual client seeking change refuses to be pacified, the institution will give in reluctantly in a manner which will not substantively change the way the institution deals with the majority of people. Another avenue for institutions to reduce this anxiety is to dispose of the activist by separating him/her from the mass of people being served by the institution. A frequently used ploy is to give such a person a job in the institution at a high salary. This procedure is particularly effective with economically disadvantaged and minority people. Still other avenues of alleviating this anxiety are to isolate the activist, depending upon the problem situation, by placing him/her in a school class made up of troublemakers, in the "hole" as in the prisons, etc.

In their desire to preserve job security, institutional employees have developed a hierarchical mechanism of accountability which functions from the top down; all activity begins at the top and only reaches the level of Operational Rules as a result of initiative from a higher level. Consider Figure 2 and note that vertical dyadic exchanges occur within the institution and between the institutional contact person and the client. The contingencies in these exchanges within the institution are set up such that those at

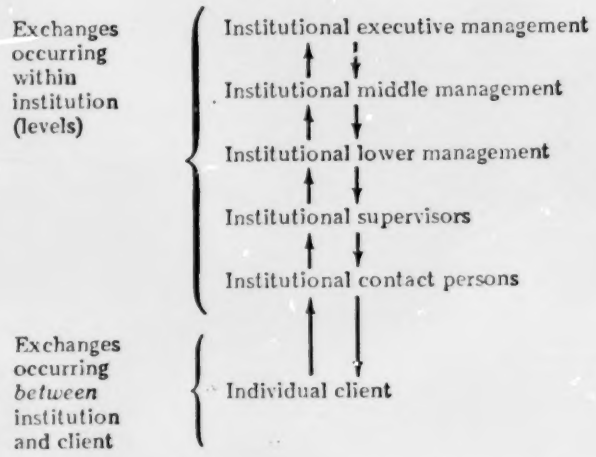

Figure 2. Vertical Exchanges Occurring Within Institution and Between Institution and Client.

each level react only to the level above them. More importantly, however, is the implied contingency and responsibility for those at each level of the institution to protect those above them from change initiatives which occur from below. This network of dysfunctional exchange within the macrostructure tends to become institutionalized and passed on from one generation to another sanctified by the mantle of historical precedent. It is little wonder that those clients receiving aversive service say that institutions exist to serve primarily those which they employ rather than those they are established to serve.

Authority at the different levels in an institution can be maintained in several ways: 1) withholding of information, such that staff and clients are kept ignorant; 2) "trusting" some employee higher up to do his/her job in an accountable manner; 3) complying with authority figures; and 4) receiving reinforcement for compliance. The conclusion imposed on lower level institutional employees by these contingencies is that those on the next higher level know more about how the institution should operate. Therefore, they are more qualified to make judgments concerning those at the next lower level. Those employees on the next lower level generally "trust" and comply. At the Operational Rules level the net effect virtually insures that those for whom the institution was established to serve will have no voice as to how that institution operates. As institutions set up contingencies to encourage "passive" cooperative behaviors within their own structure, they likewise impose contingencies for "passive" cooperative behaviors on clients they seek to serve. This process effectively minimizes the capability of each succeeding generation of people to change the social contract by which the society in which they live is ordered. This process is at best benevolent and at worst despotic. Neither of these extremes allow for a context in which individual human beings can assert maximum control over their own lives. In the context of this dysfunctional institution-individual interaction, it is often the client who must change and adapt rather than the institution. Often, the end results are clients who blame themselves regarding the status of the problems. In short, these clients cannot countercontrol. B. F. Skinner (1973) has mentioned that there are five large areas of mistreatment due to the client's inability to countercontrol: the very young, the very old, those incarcerated, those in psychiatric institutions, and those who are mentally retarded. To these groups, we add the minorities, lower income and working-class peoples of both sexes. Helping individuals to counter dysfunctional institution-individual experiences is the primary function of Advocate Counseling.

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